



f.u.



Volume 1, Issue 1

October 1997

f.u. is:

The Feminist Union: A group of women and men in and around the University of Kansas interested in organizing with the intent of promoting the many variations and voices of feminism, and the issues surrounding them.

f.u. mission statement:

The purpose of the Feminist Union is to heighten awareness about local, national, and international issues which concern gender inequality while broadening women's experience beyond traditional gender roles.

In so doing, we work toward greater respect for and empowerment of all people by giving voice and support to the silenced factions of society.

submit to f.u.!

Interested in submitting your opinions or arguing with ours? Please feel free to write us c/o:

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This issue's topics:

- Ⓜ Take Back the Night
- Ⓜ reproductive rights
- Ⓜ f.u. biography
- Ⓜ about rape...
- Ⓜ poetry, rants, and more!

moment before the exam continues. You should ask for whatever support you think will help you get through this stressful exam! Taking specimens involves wiping cotton

Rape Survival continued...

swabs over the inside of the vagina. This evidence could potentially contain seminal fluids, sperm, and the DNA necessary to identify your attacker.

The last element of evidence collection involves giving samples of blood. If you choose to have your blood tested for the HIV virus, a vial of blood will be collected for this purpose.

Pregnancy and sexually transmitted diseases are a concern for many rape survivors. The emergency room physician should be able to prescribe antibiotics to ward off any STD infection. In addition, you may have the option of the "morning after pill" which will help to prevent pregnancy. Each case is different, and you should discuss your medical history and concerns with the doctor.

Any questions you have regarding any part of the exam can be answered by hospital personnel or an RVSS advocate. Do not hesitate to ask questions and express your concerns.

DOUGLAS COUNTY RAPE VICTIM/SUPPORT SERVICE
ADVOCACY, SUPPORT, AWARENESS, PREVENTION

Advocates are on-call 24 hours/day, 365 days/year to talk to ANYONE about sexual violence. You need not be in immediate crisis to call. You need not reveal your identity.

To speak to an RVSS advocate, call Headquarters Counseling at 841-2345 or K U Info center at 864-3506. An advocate will be called upon to speak to you.

RVSS volunteer advocates are trained to accompany sexual assault survivors through the medical and legal systems, and to provide unconditional support for all survivors of sexual violence.

WWW: <http://eagle.cc.ukans.edu/~deer/rvss.htm>

Rape Survival continued...

Before beginning your physical examination, the nurse will ask you for a medical history. He or she will also take your blood pressure, pulse, temperature. You will be asked some questions about the assault which may be difficult or uncomfortable for you to answer. It is important that you tell the nurse what happened to you, what sexual acts were performed, what type of penetration was involved, whether a weapon was used, if you were struck or otherwise injured. Feel free to ask questions or ask for explanations. Be sure to tell the nurse everything that happened during the assault, even the parts which were terrible embarrassing or disgusting. You will sign consent forms for the exam, evidence collection, and, if you choose, for HIV testing.

The following steps can be tedious. Some of them seem unnecessary, especially if you know that there is no evidence on a particular part of your body. However, the strongest case can be made in court if the sexual assault evidence collection kit is complete. All of the steps must be followed in a particular order, and all evidence is sealed once collected.

You will be asked to undress on a sheet. The nurse will take each item of clothing, put it in a bag, and label it. The sheet will serve to collect other evidence that falls off of your clothes and person such as hairs, dirt, dried blood or semen, lint, or dried skin. All of your clothes will be wrapped separately and placed in a brown bag. The brown bag is given to law enforcement. It is unlikely that you will get the clothing back for a long time—it will be stored as evidence and sometimes it is tested at the Kansas Bureau of Investigation (KBI).

The nurse will put a sheet of paper underneath you and will comb your pubic hair. This is also to collect any other evidence that the assailant may have left.

The KBI needs samples of your head hair and pubic hair. In the event that the assailant has your hairs on his person or clothes, the hairs could be matched to prove that he was the attacker. Unfortunately, in order to get a "standard" of your hair type, there must be between 50-100 hair samples, pulled from the root. The nurse may allow you to pull the hairs yourself, if that is easier. Pulling 50 pubic hairs from the root can be extremely painful, especially after a sexual assault. This is often one of the most emotional aspects of the exam, and you should be allowed to go slowly if need be.

The nurse will scrape underneath your fingernails to collect any evidence. A sample of your saliva will be taken by simply wetting a piece of paper with your mouth.

After the above-mentioned evidence is collected, a doctor will come in to do a pelvic exam. The exam is necessary to detect any internal injuries that you may have sustained and to gather the remaining specimens for evidence. Many women find a pelvic exam to be very distressful and uncomfortable, especially after a sexual assault. Since this procedure can be very similar to the assault, you may find yourself to be emotional. It is all right to cry and let these feelings out. You can ask the doctor to go slowly or to wait a

"Why f.u.?...Why feminism?...Why me?!?!"

Lord knows why—in my pouty, music-geek, Siouxsie-Sioux-eyeliner, Hispanic-teen-in-White-Suburbia adolescence—the word "feminist" is one that struck me as referring to my own identity. Maybe it was those bad-assed nuns surrounding me since day one as a Catholic School Girl, reminding me that *truly* self-sufficient women existed. Maybe it was those gigantic "female" symbols dangling from Salt 'n' Pepa's necks every time they shook their ample thangs ("Ow! Do whatcha wanna do!") on the TV. Maybe it was the fact that I discovered (via Gloria Steinem) that one could wear a miniskirt and turn it into a political statement. Maybe (no...*definitely*) it was my mom who—while crunching her nose up at the word "feminist"—spent her life living by her own rules, flaunting her independence in the face of Spanish Old Country values (leaving the country to follow a career was *not* something a woman did in late-sixties Spain), and constantly (and angrily) lecturing me that whiny, eye-rolling, "girly" coquettishness to get what I wanted (no matter how useful...even *encouraged* by the big ol' world) would *not* be tolerated as long as she was around. Whatever the hell it was about the idea of "feminism", I found the handle, found that it fit, and wore it proudly.

Not that this was easy, mind you. My own female heroines tended to—like my mom—bristle at mention of the tag. As if it were some weird female version of the Shriners, or a big, humorless, anti-male sorority whereupon joining your sexuality was ritualistically taken away along with any traces of individuality. I nearly cried the first time I read one of Chrissie Hynde's now-old tirades about how she-don't-need-no-stinkin'-*label*-to-be-a-strong-woman...or Patti Smith's now-infamous line about how "no one wants to see some chick's tits banging up against a bass." My girlfriends would belly-laugh when I would wax poetic about how our presence in the pit at the D.R.I. show was a blow to the patriarchy, or when I would deconstruct Prince and Elvis Costello lyrics to demonstrate how their work reminded women of their sexual and spiritual power—*nay, superiority*—over men. They were all too busy being really fuckin' punk to figure out why this very stance was relevant in the first place.

Maybe it was precisely because I was the only self-identified feminist that I personally *knew* growing up that made it so easy to identify with the movement...I mean, I was *literally* making it up for myself as I went along—a little Simone de Beauvoir here, a little Kim Gordon there, with a whole lot of Angela Davis and Pat Califia thrown in for good measure. Having taught myself this idea of a feminist "identity," it wasn't until college that I was told that the movement that went along with it supposedly thought what I was doing, what I believed was...well, *wrong*. "Don't you know that feminists hate men/children/sex/porn/heterosexuals?" Many people—many themselves self-identified feminists—suddenly informed me that in order for me to believe that sexism existed and wanted to work toward changing this reality so that women could live however the hell they wanted meant my toeing some party line. Dunno if it was natural pig-headedness or a belief in the positivity of plurality, but I insisted on believing that feminism was something more than a set of rules that a bunch of hyper-educated White women laid down at some Harvard gyno-awareness meeting.

Thus—some eight years later—Feminist Union. Organizing with the point of vocalizing and disseminating the idea/s of any person who—in the words of my good friend, photographer Nicole Demerin—"wants to look to the broad idea and history of feminism to see what's there for them." F.U., the group and the 'zine, is a collective of women and men at and around K.U. interested in investigating and celebrating the many feminisms that the women's movement has unleashed. No gender-specificity (or binarism, for that matter), dogmatism, or limits outside of a concern about gender inequality and a lil' soapbox for hashing out how to change the situation, or celebrating progress in this direction. Like my teenaged-foray into defining feminism for *myself*, F.U. seeks to investigate and expand the constantly-changing issues and identities falling under the rubric of "feminism," while understanding the power of *organization*...for us, "feminism" is as much a limiting label as "woman." And if you think that womanhood is limited...well, f you. We ain't that kinda party.

MARTIA B.



The "Old Boy's Club" is at it... Again!

Thus Far, and No Further

In the past few weeks, at least two important incidents regarding social life at KU have come to light. Both involve annual 'ceremonies' that take place between fraternities and sororities.

The first was a so-called 'primitive' ceremony in which members of a fraternity gather outside a particular sorority house (let's call it the XYZ house) dressed like 'savages'. They wear grass skirts, and some of the men wear fake breasts and long hair in a kind of drag style. They 'speak' to each other in a phony 'primitive' ooga-booga language. At one point, several fraternity members enter the sorority house and drag one of the women outside. Apparently, it is considered by both the fraternity and sorority to be a great honor for the woman chosen.

She is carried outside, where several fraternity members conduct a mock gang-rape, after which they bargain for her, again using the phony

primitive language. One man finally carries her off as a newly acquired piece of property.

In the second incident, covered in the *Kansan* on Sept. 22, members of three sororities, Chi Omega, Kappa Alpha Theta, and Gamma Phi Beta attempted to win the favor of the Sigma Nu fraternity, which throws a series of parties every year known as the Bacchanalia.

Apparently, sororities vie against each other for invitations. In this case, the women sent strippers to the brothers. Pam Norris, graduate advisor to KU Panhellenic, said "It's not just Sigma Nu. It's a lot of other traditions and issues, and it could have been any of the chapters that made poor decisions." So it would seem, in light of the XYZ affair.

Given then, that many such traditions exist, both known and secret, what does this reveal about fraternity and sorority life? Can these examples tell us anything about gender relations in general? Extensive journalism and research

shows that such events are widespread, not only in fraternities and sororities, not only at colleges and universities, but throughout our society.

The overt racism of the XYZ affair degrades cultures that do not match white, male-centered, bourgeois cultures of domination. This and similar ceremonies depict indigenous people, in this case Pacific Islanders, as crude, grunting beasts. In the September 22nd issue of the *Kansan*, the editorial staff calls for greater racial/ethnic integration in the fraternity/sorority community. The XYZ affair demonstrates why Greek life remains, for the most part, racially segregated.

Beyond this, the incident reveals very disturbing information about gender relations. The mock rape, and the fact that the sorority women consider this to be a moment of honor, would lead some to conclude that women participate in their own oppression, and, for some, this shows how women 'ask for it'. The

message of the XYZ affair is that women want to be raped, especially in a 'primitive,' brutal way.

However, to say that women 'participate' in their own oppression or even worse, that women 'ask for it,' overlooks the obvious fact that men, in general, hold positions of power and prestige in a system that places women as objects—which men can use and discard as desired. In many social situations, such men permit women two basic choices: either prove yourself worthy of our attention by submitting to us, or be ignored.

The Bacchanalia affair demonstrates how women are compelled to compete over and against each other for the attention of men, at male-sponsored events, which are organized by men, for the amusement of men. It creates a world in which men are free to take what they want, by force if necessary.

We could simply say that a woman should leave the sorority, or in general, simply not participate in such degrading behavior.

SURVIVING RAPE

This research began with the desire to attempt to try and take some of the mystery and pain, if possible, out of the aftermath of sexual assault. I think that contemplating, let alone going through with taking yourself to the hospital and reporting a rape is extraordinarily difficult. In order to find out what a woman can expect from this experience I began with talking to people at Lawrence Memorial Hospital, including some nurses in the ER, then spoke with some detectives and a Sergeant at the Lawrence Police Department. Everyone was very helpful. Through all of them I was lucky enough to ultimately get into contact with Sarah Deer, who wrote the following description of what happens during the procedures, so that we can all be better informed should this trauma happen to us or a loved one. Sarah is the Director of Special Projects at Douglas County Rape Victim/Survivor Service. Some of the information comes from "Surviving Rape and Sexual Assault in Douglas County"—an RVSS publication.

-joan b

IF YOU ARE A SEXUAL ASSAULT SURVIVOR,

There are four important reasons why you should consider seeking medical attention:

- 1 To take the first step towards regaining control of your body and your life
- 2 To determine if you have any injuries and to get timely medical treatment. You may be a state of shock and unable to detect injury.
- 3 To ease any fears you have about sexually transmitted diseases or pregnancy
- 4 To collect physical evidence for possible future prosecution if or when a suspect is caught. It is vital that this evidence be collected within 72 hours at less.

What the emergency room rape treatment is like

The first contact with the hospital will be at the emergency room reception desk. The questions you will be asked are:

- Why are you here?
- Your name, address, age
- What type of insurance do you have?

If you choose to report the crime to law enforcement and undergo a sexual assault evidence collection kit, you will not be charged for the exam.

RVSS advocates can be called at any time during the procedure. You may also ask to be accompanied through the medical procedures by anyone of your choice. You may also request privacy in the treatment room. This means you can ask anyone except the necessary medical personnel to leave the room. Law enforcement must be present at the hospital to receive the collected evidence, but they are not required to be in the examination room.

Part of the evidence collection is performed by an emergency room nurse. The internal examination and collection is done by an emergency room physician.

A woman is Raped every 1.3 minutes in the U.S.

RAPE IS WAR. This statement is undeniably true. Rape make you doubt yourself--your notions--you--you doubt you--you can't live inside you--the you he was in--the you that you ate because he was in it. Him; you saw him yesterday--you see him every day in your thoughts--aping you--taking you away from you. But, yesterday you really saw him--you saw what he did to you in his eyes--it made you sick--sick of you.

RAPE IS FEAR. Did I lock the door? Can I walk to my car safely? Is someone waiting behind those bushes--what about those? What is that noise? Is he following me? Should I run? What if someone is waiting to attack me in my car/house/classroom? Can I trust him? What if he doesn't stop when I tell him to? What if he doesn't stop? Am I dressed too provocatively? What if I'm drinking? What if someone takes advantage of the situation? Blast the music so loud that no one can hear my screaming? What if it's not one man, but many? Laughing and having a good time at my expense? Taking me away from me. Those assholes, they better not. There are laws against this. Laws that don't protect women; that don't punish rapist. Police who are cold and hospitals that are worse. District Attorneys that don't take the case because "there's not enough evidence." What the hell do you need? A videotape? We know how well that worked for Rodney King. What can we do? How can this stop? We don't want to fear anymore. Fear getting raped or fear of the "justice" system. Make this stop.

RAPE MUST STOP. We need to stop blaming women for getting raped. Women need more than programs to warn them about drugs that may cause date rape. Rape happens everywhere and under any and all circumstances. Telling women to take self-defense classes and to beware of their surroundings is not going to stop rape. Rape will only stop when men stop raping women. (We realize that women rape men, but the majority of rapes and the reported rapes on campus this year have been men raping women. Neither are we assuming or implying that all men rape.) The only ways that men are going to stop raping women are first, by having programs that teach men to place their anger and aggression the appropriate people/institutions, not on women. Secondly, by changing some underlying attitudes in our society.

Violence is accepted in our society. We see it every day on television, on the radio, and in books and magazines. It is glorified and we have become immune to its presence. Rape is one of the worst forms of violence. We need to change the images we see and hear daily. We need to teach people that violence is not acceptable.

Men learn that masculinity can be achieved through domination of others through sex and violence. Sex is so linked to violence that the distinction between the two is unclear. In our society, it is easy to confuse rape with "normal" sex. We also must teach people that masculinity does not include controlling, dominating, and objectifying women. And that there's a big difference between rape and consensual sex.

If you or someone you know has been raped or that has raped please seek help. The Rape Victim Support Service 24 hour hotline (841-2345) is for anyone who has been affected by rape. Please Call. - Joe Heller

"I want a twenty-four hour truce where there is no rape." --Andrea Dworkin (1983)

IN ONE SURVEY, 51% OF COLLEGE MEN SAID THEY WOULD RAPE IF THEY WERE CERTAIN THEY COULD GET AWAY WITH IT.



It is estimated that 85% of rapes are never reported. Less than 5% of rapists go to jail.

In one study 41% of rape victims were Virgins.

to win a man's attention. But at the same time, there are institutions involved here, institutions that offer convenient and extensive friendship networks, very real rewards in status and prestige, and later, material rewards through employment connections and access to higher social circles.

Moreover, by the mere fact of their existence, institutions such as fraternities and sororities operate through established traditions, conventions, codes of behavior--in general a permanent and enduring presence. A high-level of bonding among members further instills the ways of the group as the highest, best, and most desirable way to think and behave. Members are not brainwashed, in the sense they have no ability to think for themselves, but rather the institutional value-system reinforces attitude about how men and women should behave.

What if these attitudes contribute to destructive behavior, such as hazing, sexual harassment, assault, rape, or even the

relatively minor but consistent belittlement and objectification of women? Aren't we obligated, as citizens of a democracy, to challenge such institutions and their traditions?

If these were isolated incidences on the KU campus, we might readily dismiss them. However, according to the *Kansas* article, such events apparently typify Greek life. Moreover, they occur year after year, on campus after campus, throughout the country. Given also that rape and other forms of violence against women are at epidemic levels (one woman in three will be raped in her lifetime, according to the FBI) we must, as members of this society, seriously question, and if necessary challenge traditions like the XYZ and Bacchanalia ceremonies, perhaps even the Greek system in general.

Unfortunately, people in positions of power, or people who enjoy special protection usually do not willingly change their attitudes or behavior. they have no reason to. Ashley Udden, president

of KU Panhellenic, assures us that all the members of both the fraternity and the sororities will be held accountable, and that "no one's getting off." Will Panhellenic investigate all parties, all ceremonies, examine all initiation rituals to determine if they are in accordance with a new, more enlightened attitude about Greek social life, or does the proclamation that "no one's getting off" apply only to those who get caught by public observers?

Even if some see the XYZ affair and the Bacchanalia as innocent fun for those who participate, it still humiliates ethnic minorities, degrades women, and contributes to general intolerance and aggression. What level of humiliation and degradation in symbolic form, and what level of violence in concrete form are we willing to tolerate before we say thus far, and no further?

George Lundskow

"Most power is illusory and perceptual.

"Ironically, women who acquire

Power

are more likely to be

criticized

for it than are the

Men

who have always had it."

--Carolyn Heilbrun.

Writing a Woman's Life (1988)

"Bodies in power tend to stay in power,

unless external forces disturb them."

--Catharine Stimpson, *The Prism of Sex* (1979)

--Carrie Saxon Perry, *I Dream a World* (1989)

THE REVOLUTION

You have to create an environment in which people

perceive you as having some power

Womyn Take Back the Night Schedule October 16

- 5 00 Clothesline Project
- 7 00 Rally at South Park Gazebo with speakers, poetry, and music
- 8 00 Women's Circle at Watson Park (6th and Kentucky)
Men's Rally at South Park Gazebo
- 9 00 Womyn Take Back the Streets!
Women and children march through downtown
- 9 30 Closing ceremonies at South Park Gazebo

Take Back the Streets Chants

We're tired of denial It's not the woman Who's on trial!	We are here! We are women! We are fabulous! Don't fuck with us!
What do we want? SAFE STREETS! When do we want them? NOW!	Objects Never! Women Forever!
What do we want? SAFE HOMES! When do we want them? NOW!	Whatever I wear Wherever I go Yes means yes And no means NO
What do we want? SAFE BODIES! When do we want them? NOW!	Women Unite! Take Back the Night!

Taking back the Day!

By Mario Heydecker

Why a union?

So you've got a job, and are no longer dependent on your spouse's check for a living. According to many mainstream feminist writers the logic goes (quite correctly) that economic dependence on another person can be a very dangerous thing. Housewives without jobs in the public sphere can and do find themselves taking a lot of shit: doing all the work, not talking back, unwanted sex, for fear that if the breadwinner leaves they'll be without rent money, food, childcare, et cetera. Yet many writers advocating employment for women forget to mention one thing. The conditions of work in the U.S. are often strikingly similar to that fucked up paternalistic household many women would like to leave once and for all. Almost all of us wage earners can testify that one or more of what that housewife has faced before the "breadwinner" has happened to them on the job. Like the bosses at home, the bosses at work know that we rely on that wage for our very existence, and getting a new and better job is easier said than done.

So what do we do? Let's organize! Asking an employer individually for more respect, a better wage, and a democratic workplace is likely to get us nowhere. An individual can be "let go" with no interference to "business as usual." However, by demanding our rights collectively we'll be taken far more seriously. A strike, or any collective on-the-job disobedience, is the last thing an employer wants. Because, it's by our work that profits can be made, and businesses stay open. In other words, they are also dependent upon us. This is why the fact that union women make something like 35% more than non-union women--and still only 5.5% more than non-union men (a compelling statistic in itself).

Maybe it's time to take back the day, too. !

While ideologies such as gender ideologies rigidly script identities and differences according to apparently "natural" or "God-given" distinctions, these cultural scripts of difference remain vulnerable to contradictions within and contesting social dialects from without that fracture their coherence and dispute their privileges. There are always those points at which the dominant culture and its discourses of identity do not work "neatly and efficiently" since "phantoms always lurk, messing up."

-Sidonie Smith

This body that what I call myself hangs out in

In a dark hallway my 6-foot-2 frame
may cause some confusion
However
In normal visibility
This body I hang out in seems to make my
sex pretty clear.
It dictates virtually every aspect of my
life.
Everything I do is through these hands, these
limbs.
Response to that everything seems to be effected
by the fact that I've got curves which
signals my being a girl which means this
this and that is automatically assumed and
presented with adjusted tone of voice...
What is it that you think you know about me,
my personality, my talents--or lack of them
my likes and dislikes, my physical and mental
capabilities, just because the width between
my hips gives me away as a girl?
Why must your responses be "appropriate" to what you
perceive my "gender" to be?
Just what is it that you think you know?
I suggest that you think twice...at least.

-Joan B.

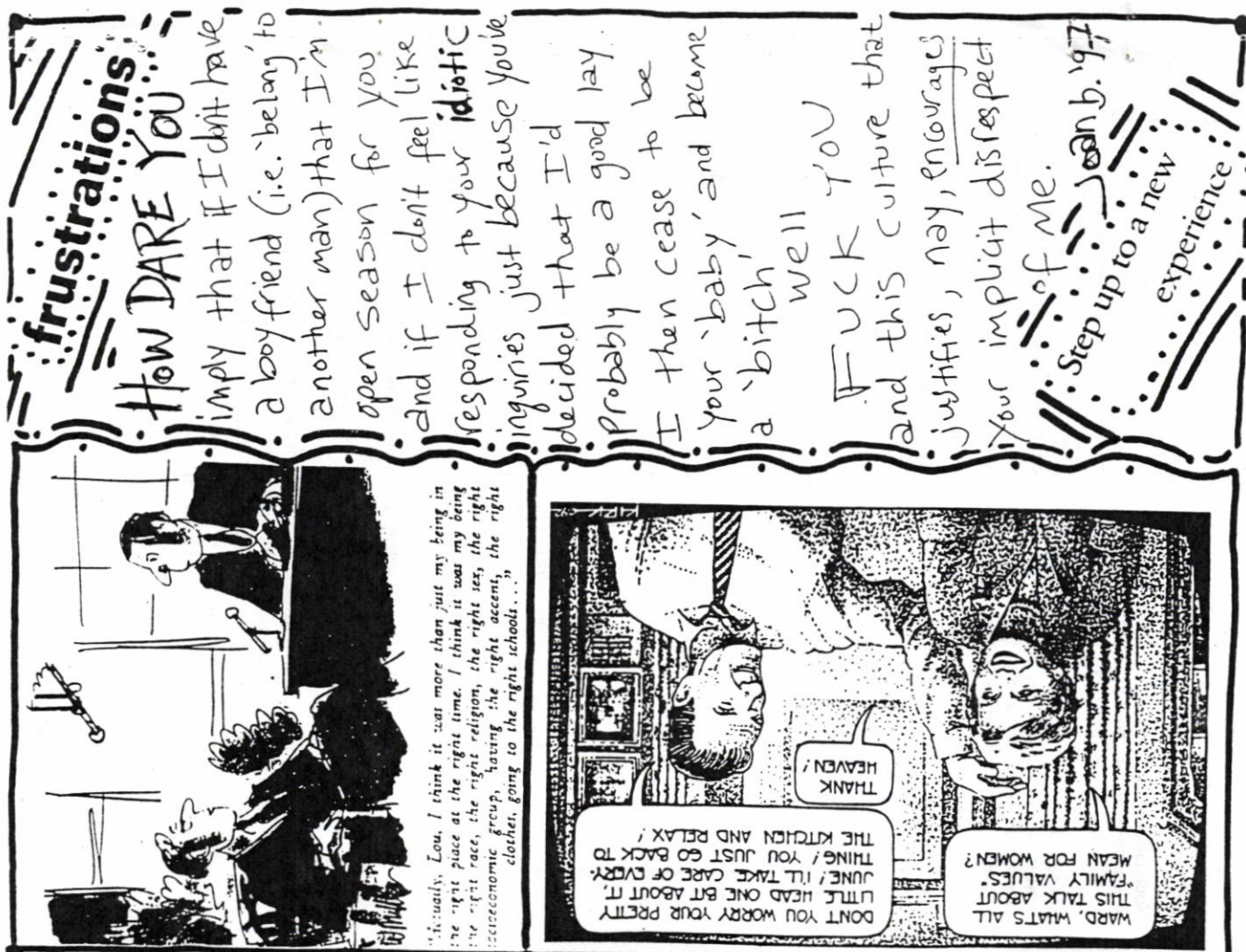


"Don't compromise yourself. You are all you got." Janis Joplin (1973)

Point of Interest Suppression: North America

The North American female healer, unlike the European witch-healer, was not eliminated by violence. No Grand Inquisitors pursued her, flames did not destroy her stock of herbs or the knowledge of them. The female healer in North America was defeated in a struggle which was, at bottom, economic. Medicine in the nineteenth century was being drawn into the marketplace, becoming—as were needles, or ribbons, or salt already—a thing to be bought and sold. Healing was female when it was a neighborly service, based in stable communities, where skills could be passed on for generations and where the healer knows her patients and their families. When the attempt to heal is detached from personal relationships to become a commodity and a source of wealth in itself, then does the business of healing become a male enterprise.

-Barbara Ehrenreich and Deirdre English



!Womyn Take Back the Night!

By Jennifer Keltner

The Womyn Take Back the Night March, Rally, and Vigil protests violence against women and children, and violence in general. It was started in Europe and brought to the United States in 1976. Lawrence had its first march in 1983. The march is, as Women's Empowerment Action Coalition president Stacy Mann puts it, not exclusively for women, but it's exclusively about women. Everyone is welcome to participate in the rally and separate circles.

The rally will start with the Clothesline Project, a display of shirts made by and for women victims and survivors of abuse, beginning at the South Park Gazebo on October 16 at 5 p.m. The rally will begin at 7 p.m. with women speaking about domestic violence. The women participants will then walk to the Train Park, where they will light candles and form a symbolic circle of support. Here, any woman who chooses can tell her own or a friend's story of abuse or violence. After the women are through speaking, a smaller circle will be formed for survivors of abuse and violence, who will be honored with badges. Then, the women will proceed down Massachusetts Street yelling chants in an effort to reclaim the night.

This year, men's support for Womyn Take Back the Night will be in the form of male supporters organizing at the Gazebo to discuss the roles which masculinity can play in violence against women, and men's part in the feminist movement. Male participants will also gather on the sidewalk along Massachusetts Street during the women's chant procession. Both the women's and the men's groups will reform at the Gazebo to join in closing ceremonies, including Take Back the Night's list of demands.

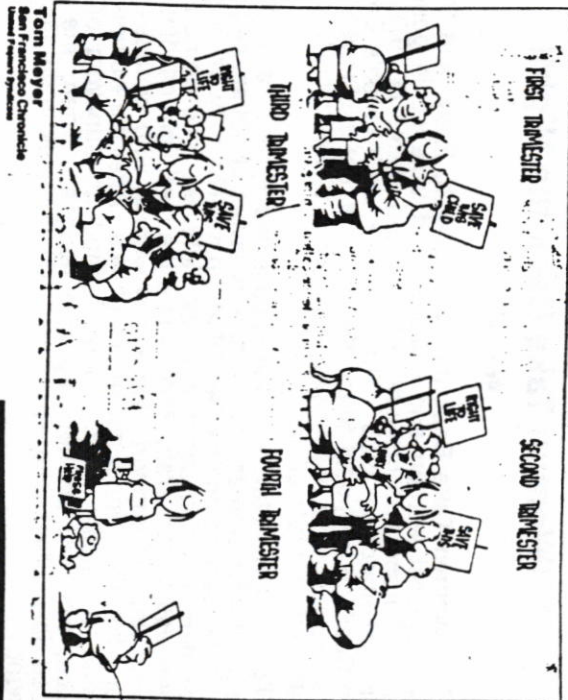
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Womyn Take Back the Night tee-shirts will be available for sale at the rally for \$10... This year, the shirts will be printed on black cloth in honor of

Thursdays in Black, an international program to stop rape and violence. You can participate by wearing black on Thursdays to join in the symbolic, worldwide protest against sexual violence toward women.



FREEDOM



Tom Meyer
San Francisco Chronicle
Reprinted by permission



K.U. Pro-Choice Coalition

OPEN TO ALL STUDENTS AND COMMUNITY MEMBERS

Meetings are every other Wednesday Evenings at 6:00pm
1204 Oread (Ecumenical Christian Ministries building)
October meetings are: October 1, 15, 29

email: kuchoice@raven.cc.ukans.edu
<http://raven.cc.ukans.edu/~kuchoice/proc.htm>

Protect your right to choose. Get involved in state politics, do some lobbying in Topeka, and speak out! We are a non-hierarchical group and all pro-choice folks are welcome.



What do Marxist-Feminists believe?

By Joan Benefiel

They believe that under patriarchy, in a capitalist society, no matter what else a woman may do, she will ceaselessly continue to raise young children, perform housework, and as such, provide men with the labor power necessary to maintain established standards of living. Under patriarchy, women are subordinate to men and a woman's role is carried through in the family, where gender, class, and political roles are reinforced and consistently enacted. In order for women to step beyond their subordinate position, the institution of patriarchy must be eliminated.

I will tell you a story about a grouch
Everyone thought he was a very mad grouch
He was a grouchy because his girlfriend is dating
different boys and coming home late with her new boyfriend.
Now people are giving his girlfriend back.
He said thank you happily and kissed his honey.
Now he is a very happy grouch.
Time pass his honey died from aids.
They did not know how she got aids.
That found out from another guy.
He saw the whole thing.
He said david daited her and gave her aids.
He died first.
The grouch fainted when he heard the whole story.
He found another sweetheart.
She never died.
He forgot all about his old sweetheart.
He was happy.
the end

Written by MaryPat, age 7

Top Five Barbies that fu would like to see on the market

compiled from lists by Lela (Quarter Inch Squares)

- 1) **Blue Collar Barbie:** Comes with overalls, protective goggles, lunch pail, UAW membership, pamphlet on union organizing and pay scales for women compared to men. Waitingressing outfits and cashiers aprons may be purchased separately for Barbies who are holding down jobs in order to make ends meet.
- 2) **America's Most Wanted Barbie:** She's on the run after 30 years of crimes against feminism!
- 3) **Dr. Barbie, Medicine Woman:** This helpful doll offers homesteaders important tips like what conditioner to use out in the plains and how to take care of her nails while shoeing a horse.
- 4) **My So-Called-Barbie:** She faces the same troubling issues as regular teens who don't have huge wardrobes, a perfect body, pools, and ponies.
- 5) **Transgender Barbie:** Formerly known as GI Joe.

10442

Our interpretation
of the Bible reveals
a divine sanction
of slavery.



1958

Our reading of
Scripture makes it
clear that white
churches should
remain white.



1974

A Liberal Translation
of the Good Book
Makes Plain God's
Design for Women's
Subordination.



1992

Our interpretation of
Scripture shows us
that homosexuality
is immoral, abnormal
and should be punished



KIRK-072

October 11 is National Coming Out Day!

In celebration of National Coming Out Day, K U Queers and Allies present the following tentative schedule of activities:

Friday, October 10: "Equality thru Visibility"

- 12 00 p.m. Wescoe Beach
- Coming out stories
- Live music
- "Window of Stereotypes"

Saturday, October 11:

- 12 00 p.m. Meet at South Park Gazebo
- Handing out "Queer Dollars"
- Scavenger Hunt
- 2 30 -Freestyle Lunch
- 4 00 -Couples "Out in Lawrence," via equality thru visibility
- 8 00 -3 Gals coffeehouse dance



You get to the point where you think

that you can live without it
but you can't - although breeding
it wouldn't be living

nobody should have to
an' don't nobody want to
but in this way of thinking

you get to where you tell yourself stuff
-that your heart disagrees with -
and you know
and you read

but pride/safety
and many unsolicited lessons
stop you

stop me
and I want to live
and I want to love
-Anonymous



ISSUE UPDATE: REPRODUCTIVE RIGHTS

by Joan benefited

I'm terrified of a return to coat hangers and bleeding to death alone in cheap motel rooms because congress wants to take away women's option of legal, safe abortion.

In addition, they hope to at least debilitate, if not completely eliminate those programs that work (and they do work) to prevent unwanted pregnancies in the first place. Unless they plan to ban heterosexual sex altogether - and I doubt all those congressmen have that in mind - it is very important that they realize that taking away our rights, our control over our bodies, limiting our education on the subject and our access to reproductive health is not a wise move.

It seems to me that all women can, and should be allowed, to make their own decisions about their reproductive life within the context of their own belief system, whatever that may be. For the last fourteen years women have had, on paper at least, the right to choose, and we cannot afford to lose the ground that we've gained. Everyone ought to be aware of the agenda of the 105th congress, following the example of the 104th's, which was: to slowly decrease a woman's right to choose and ultimately eliminate access to legal abortion entirely.

First came *Roe v. Wade* in 1973 where the U.S. Supreme Court ruled abortion as legal for all women and found it to be a constitutionally protected "fundamental right". The court ruled that the right to privacy extends to the decision of a woman to terminate her pregnancy. Finally, *Roe* stated that states could ban abortion in the third trimester - except in cases of life and health endangerment of the woman.

Many of us have taken for granted the control of our bodies that *Roe* gave us, especially those of us who were born around that time and have never known it to be any other way. However, if we're not careful we'll lose this "right" to decide when and if we will or will not bear children. The 104th congress voted a record 53 times to limit a woman's access to family planning and abortion services and since 1995, the congress has voted 71 times on limiting a woman's options and choice.

Through these appropriations bills, steps are being taken to ultimately obliterate women's right to abortion:

- Labor, Health and Human Services, and Education
Prohibits Medicaid funding for abortions except in cases of rape, incest, or endangerment of the woman's life
- Treasury, Postal, and General Government
Prohibits the health benefit plans of federal employees from including abortion services, which is discriminatory to women
- Commerce, Justice, and Judiciary
Bans abortion for women in federal correctional facilities and prohibits the Legal Services Corporation, which provides legal aid to the poor, from undertaking any abortion-related litigation
- Foreign Operations
Delays release of international family planning funds and prohibits the use of federal funds to pay for abortions for Peace Corps volunteers, except when the life of the woman is in danger.
- In addition, it denies the use of U.S. funds to overseas non-governmental organizations that provide abortion counseling, referral, or services with their own funds
- Department of Defense
Bans access to abortions at military hospitals overseas for women in the military and military dependents, even if they pay with their own money

Reproductive Rights continued...

In addition to the above appropriations bills, there have been attacks and opposition to the program which allows low-income women i.e. those of us who can not pay for our own health care (have you looked in to what health insurance costs these days?) to make informed decisions. This program is called **Title X**. Since the 104th congress, there have been attempts to eliminate the program altogether.

Why is Title X important?

- * Along with other publicly funded contraceptive service, it prevents 1.2 million abortions every year
- * Every public dollar spent on family planning services saves an average of over \$4 in medical, welfare, and other social service expenses associated with unintended pregnancies and childbirth
- * It helps women stay off welfare by helping them limit and space births. Nearly half of all adolescents who have children enroll in welfare within 5 years of giving birth. It helps to prevent unwanted pregnancies *before* they occur

What exactly is Title X?

It is a federal program that makes grants to public and private non-profit organizations to provide family planning about basic reproductive health care information and services to low-income women. It serves **5 million clients** in more than **4,000 clinics** nationwide

- * Title X includes gynecological exams, pregnancy testing, contraception, natural family planning, non-directive pressure, community education, and screenings for high blood pressure, anemia, cervical and breast cancer, HIV and sexually transmitted diseases
- * Title X does not use federal funds for abortion services, which congressional and other investigations have confirmed. Their clinics counsel women on pregnancy options and provide referrals for all options
- * Title X clinics are located in health departments, family planning councils, hospitals, universities, planned parenthood clinics, independent clinics, and other public and non-profit agencies
- * Most clients are uninsured, do not qualify for Medicaid, and rely on Title X clinics as their only source of family planning services. Over 83% of them are below 150% of the federal poverty level
- * Because funding has not kept up with inflation and increased demand, the clinics are only able to serve less than half of those who are eligible and interested in receiving family planning services.

How can anyone with half a brain suggest that Title X and similar programs are unnecessary or unhelpful? We need to increase funding, not decrease it, let alone consider eliminating it altogether.

The Late Term / "Partial Birth" Ban

This bill, H.R. 1122, passed on March 20th. It denies women the safe medical procedure for legal abortion regardless of the health consequences to the mother both before and after viability (which means the point at which the fetus could survive outside of the womb). This is a challenge to our rights gained in *Roe v. Wade* which stated that states could ban abortion after viability except in cases of life endangerment of the woman. This was re-affirmed by the 1992 U.S. Supreme Court in *Planned Parenthood v. Casey*.

* A ban on late term abortion would endanger women's health because it denies women in crisis pregnancies access to a medical technology that is most likely to preserve some women's health and ability to have children. This banned procedure, intact D&E, is performed when a woman's life, health, or future fertility are in danger and the fetus has gross anomalies incompatible with life

* Republican leadership has indicated their intent to send the same bill vetoed last year back to the president - the one which has no exception to preserve a woman's health

Reproductive Rights continued...

* For purposes of this bill, Senate minority leader, Tom Daschle (D-SD) defined a fetus to be viable - one which a woman would be forced to bear - even if it needs technological support to live

* For violations, physicians would be fined \$100,000 and have their medical licenses suspended temporarily for their first offense; a second would bring a \$250,000 fine and permanent loss of a medical license.

Apparently, we've been grievously misled in thinking that our bodies are actually ours to take care of and control as we will.

I personally find it appalling that congress now, in 1997, wants to force women back into the position we were in previous to *Roe v. Wade*. Back to the days (in the 1960's) when a woman had to pay at least \$1,000 in cash and many times submit to sexual relations with the abortionist before he'd perform it. Back to the days of no anesthesia because they wanted you out of the office as quickly as possible. Back to the days of not being informed about how to avoid infection and hemorrhaging.

How can they think that making abortion illegal will erase the problem when it didn't work before? **In the 1950's, approximately a million illegal abortions/year took place in the U.S. and over a thousand women died/year as a result.** It's been a fight to practice this right from its beginnings. Even when federal Medicaid funds paid for abortions, fewer than 20% of all public county and city hospitals actually provided them. In other words, **about 40% of American women never benefited from liberalized abortion laws.** During the 1970s and 80s, feminist health centers around the country provided low cost abortions that emphasized quality of care and maintained political involvement in the reproductive movement. Harassment by the IRS, and a profit-oriented economy made their survival difficult. By the early 1990s, only 20 - 30 of these centers remained.

Today, we are teetering on the edge of an abyss of regression. I've tried to make clear that our right as women to control our bodies can not, as ludicrous as it seems, be taken for granted. As much ground as we've gained, apparently we cannot be sure of our footing even yet. We must not let down our guard and allow our option of choice to be snatched away.

Information except the last section which came from Our Bodies Our Selves, 1992, was based on the American Association of University Women's Action Alert report, September, 1997.

Thursdays in Black: Demanding a World Without Rape and Violence

"Thursdays in Black" is an international program brought to the United States from the 1994 Womyn's Conference in Beijing, China, where it was introduced by the Australian Coalition. The idea was inspired by the Middle Eastern and South American "Women in Black." In the Middle East, Palestinian and Israeli women stand in public once a week, for one hour, in silence...all in black, together, to promote peace between the countries. In Argentina, the Mothers of the Disappeared do the same thing in an effort to bring their political prisoner children home and stop the disappearances.

Thursdays in Black operates on the same principle as these protest groups. Participation is simple. WEAR BLACK CLOTHING ON THURSDAYS! People all over the world are participating in this simple symbolic protest which demands a world without rape or violence. Bring awareness each Thursday to yourself and those around you. Wear black. We must come together to stop these atrocities—this is a great start. From Capitol Hill in Washington DC to the streets of Israel we are finally coming together to publicly protest the acceptance of violence in the world.